

SELECTED CHINESE CHARACTERS INCLUDING AN INTRODUCTION TO THE STUDY OF

So I arose and putting in my sleeve a handkerchief, wherein was a good sum of money, followed the woman, who went on before me and gave not over walking till she brought me to a by-street and to a door, which she bade me open. I refused and she opened it and brought me into the vestibule. As soon as I had entered, she locked the door of entrance from within and said to me, 'Sit [here] till I go in to the slave-girls and cause them enter a place where they shall not see me.' 'It is well,' answered I and sat down; whereupon she entered and was absent from me a moment, after which she returned to me, without a veil, and said, 'Arise, [enter,] in the name of God.' (127) So I arose and went in after her and we gave not over going till we entered a saloon. When I examined the place, I found it neither handsome nor agreeable, but unseemly and desolate, without symmetry or cleanliness; nay, it was loathly to look upon and there was a foul smell in it. . . . She comes in a robe the colour of ultramarine, Blue as the stainless sky, unflecked with white; 93. El Feth ben Khacan and El Mutawekkil dclxxxiii. Aboulhusn abode with his wife in eating and drinking and all delight of life, till all that was with them was spent, when he said to her, "Harkye, O Nuzhet el Fuad!" "At thy service," answered she, and he said, "I have it in mind to play a trick on the Khalif and thou shalt do the like with the Lady Zubeideh, and we will take of them, in a twinkling, two hundred dinars and two pieces of silk." "As thou wilt," answered she; "but what thinkest thou to do?" And he said, "We will feign ourselves dead and this is the trick. I will die before thee and lay myself out, and do thou spread over me a kerchief of silk and loose [the muslin of] my turban over me and tie my toes and lay on my heart a knife, and a little salt. (35) Then let down thy hair and betake thyself to thy mistress Zubeideh, tearing thy dress and buffeting thy face and crying out. She will say to thee, 'What aileth thee?' and do thou answer her, saying, 'May thy head outlive Aboulhusn el Khelia! For he is dead.' She will mourn for me and weep and bid her treasurers give thee a hundred dinars and a piece of silk and will say to thee, 'Go lay him out and carry him forth [to burial].' So do thou take of her the hundred dinars and the piece of silk and come back, and when thou returnest to me, I will rise up and thou shalt lie down in my place, and I will go to the Khalif and say to him, 'May thy head outlive Nuzhet el Fuad!' and tear my dress and pluck at my beard. He will mourn for thee and say to his treasurer, 'Give Aboulhusn a hundred dinars and a piece of silk.' Then he will say to me, 'Go; lay her out and carry her forth;' and I will come back to thee." Now the children had entered the coppice, to make water, and there was there a forest of trees, wherein, if a horseman entered, he might wander by the week, [before finding his way out], for none knew the first thereof from the last. So the boys entered therein and knew not how they should return and went astray in that wood, to an end that was willed of God the Most High, whilst their father sought them, but found them not. So he returned to their mother and they abode weeping for their children. As for these latter, when they entered the wood, it swallowed them up and they went wandering in it many days, knowing not where they had entered, till they came forth, at another side, upon the open country. Then she arose and returned to her chamber. . . . Most like a wand of emerald my shape it is, trow I; Amongst the fragrant flow'rets there's none with me can vie. . . . So, O Aamir, haste thy going, e'en as I do, so may I Heal my sickness and the draining of the cup of love essay; When they were grown familiar with him, the queen-mother fell to sending [privily] for the amirs, one by one, and swearing them to secrecy; and when she was assured of their trustworthiness, she discovered to them that the king had left but a daughter and that she had done this but that she might continue the kingship in his family and that the governance should not go forth from them; after which she told them that she was minded to marry her daughter with the new-comer, her father's brother's son, and that he should be the holder of the kingship. They approved of her proposal and when she had discovered the secret to the last of them [and assured herself of their support], she published the news abroad and sent for the cadis and assessors, who drew up the contract of marriage between Selim and the princess, and they lavished gifts upon the troops and overwhelmed them with bounties. Then was the bride carried in procession to the young man and the kingship was stablished unto him and the governance of the realm. 88. The Thief turned Merchant and the other Thief cccxcviii. . . . So eat what I offer in surety and be The Lord of all things with thanks- giving repaid! Presently, one of the slave-girls brought him a pair of sandals wrought with raw silk and green silk and embroidered with red gold, and he took them and put them in his sleeve, whereat the slave cried out and said, "Allah! Allah! O my lord, these are sandals for the treading of thy feet, so thou mayst enter the draught-house." Aboulhusn was confounded and shaking the sandals from his sleeve, put them on his feet, whilst the Khalif [well-nigh] died of laughter at him. The slave forewent him to the house of easance, where he entered and doing his occasion, came out into the chamber, whereupon the slave-girls brought him a basin of gold and an ewer of silver and poured water on his hands and he made the ablution. . . . Story of King Ibrahim and His Son. The first who sought her in marriage was King Nebhan of Mosul, who came to her with a great company, bringing with him an hundred she-camels laden with musk and aloes-wood and ambergris and as many laden with camphor and jewels and other hundred laden with silver money and yet other hundred laden with raiment of silken and other stuffs and brocade, besides an hundred slave-girls and an hundred magnificent horses of swift and generous breeds, completely housed and accoutred, as they were brides; and all this he laid before her father, demanding her of him in marriage. Now King Ins ben Cais had bound himself by an oath that he would not marry his daughter but to him whom she should choose; so, when King Nebhan sought her in marriage, her father went in to her and consulted her concerning his affair. She consented not and he repeated to Nebhan that which she said, whereupon he departed from him. After this came King Behram, lord of the White Island, with riches more than the first; but she accepted not of him and he returned, disappointed; nor did the kings give over coming to her father, on her account, one after other, from the farthest of the lands and the climes, each glorying in more (54) than those who forewent him; but she paid no

heed unto any of one them..Dethroned King whose Kingdom and Good were restored to him, The, i. 285..?STORY OF THE SHARPERS WITH THE MONEY-CHANGER AND THE ASS..When the king heard the vizier's story, it pleased him and he bade him go to his house..? ? ? ? ? But rigour still hath waxed on me and changed my case And love hath left me bound, afflicted, weeping-eyed..? ? ? ? ? a. The Man of Khorassan, his Son and his Governor dcccclxxxvi.Kings and the Vizier's Daughters, The Two, iii. 145..? ? ? ? ? Were I cut off, beloved, from hope of thy return, Slumber, indeed, for ever my wakeful lids would flee..I fear to be seen in the air, ii. 255..Reshid (Haroun er) and the Woman of the Barmecides, i. 57..Presently, his father and his mother heard of the matter; whereupon the former arose and going up to the place, wrote a letter and [presented it to the king, who] read it, and behold, therein was written, saying, 'Have pity on me, so may God have pity on thee, and hasten not in the slaughter [of my son]; for indeed I acted hastily in a certain affair and drowned his brother in the sea, and to this day I drink the cup of his anguish. If thou must needs kill him, kill me in his stead.' Therewith the old merchant prostrated himself before the king and wept; and the latter said to him, 'Tell me thy story.' 'O my lord,' answered the merchant, 'this youth had a brother and I [in my haste] cast them both into the sea.' And he related to him his story from first to last, whereupon the king cried out with an exceeding great cry and casting himself down from the throne, embraced his father and brother and said to the former, 'By Allah, thou art my very father and this is my brother and thy wife is our mother.' And they abode weeping, all three..Accordingly, Ishac bade admit her; so she entered, and when her eyes fell upon the Commander of the Faithful, she kissed the earth before him and said, 'Peace be upon thee, O Commander of the Faithful and asylum of the people of the faith and reviver of justice among all creatures! May God make plain the treading of thy feet and vouchsafe thee enjoyment of that which He hath bestowed on thee and make Paradise thy harbourage and the fire that of thine enemies!' Quoth Er Reshid, 'And on thee be peace, O damsel! Sit.' So she sat down and he bade her sing; whereupon she took the lute and tightening its strings, played thereon in many modes, so that the Commander of the Faithful and Jaafer were confounded and like to fly for delight. Then she returned to the first mode and sang the following verses: O friends, the East wind waxeth, the morning draweth near, iii. 123..Now this letter was written with ultramarine upon the skin of the hog-deer, the which is goodlier than parchment or paper and inclineth unto yellow, and was to the following effect: 'From the King of Hind, before whom are a thousand elephants and on the battlements of his palace a thousand jewels, [to the Khalif Haroun er Reshid, greeting]. To proceed: (209) we send thee some small matter of presents, which do thou accept and be to us as a brother and a friend, for that the love of thee aboundeth in our heart and we would have thee to know that we look to thee for an answer. Indeed, we are sharers with thee in love and fear, ceasing (210) never to do thee honour; and for a beginning, we send thee the Book of the Quintessence of Balms and a present after the measure of that which is fallen to our lot. Indeed, this is unworthy of thy rank, but we beseech thee, O brother, to favour us by accepting it, and peace be on thee!'.He lay the rest of the night in one of the ruins, and when he arose in the morning, he said, 'None is to blame. I sought my own good, and he is no fool who seeketh good for himself; and the druggist's wife also sought good for herself; but destiny overcometh precaution and there remaineth no abiding for me in this town.' So he went forth from the city. Nor (added the vizier) is this story, extraordinary though it be, more extraordinary than that of the king and his son and that which bedded them of wonders and rarities.'.Meanwhile the messenger had reached the opposite camp with the news of Tuhfeh's deliverance, whereat the Sheikh Aboutawaif rejoiced and bestowed on the bringer of good tidings a sumptuous dress of honour and made him commander over a company of the Jinn. Then they fell upon Meimoun's troops and destroyed them to the last man; and when they came to Meimoun, they found that he had slain himself and was even as we have said. Presently Kemeriyeh and her sister [Wekhimeh] came up to their grandfather and told him what they had done; whereupon he came to Tuhfeh and saluted her and gave her joy of her deliverance. Then he delivered Meimoun's palace to Selheb and took all the former's riches and gave them to Tuhfeh, whilst the troops encamped upon the Crescent Mountain. Moreover, the Sheikh Aboutawaif said to Tuhfeh, 'Blame me not,' and she kissed his hands. As they were thus engaged, there appeared to them the tribes of the Jinn, as they were clouds, and Queen Es Shuhba flying in their van, with a drawn sword in her hand..? ? ? ? ? Yet shall thou suffer that which I from thee have borne And with love's woes thy heart shall yet be mortified..When it was eventide, the king summoned the vizier and bade him tell the [promised] story, "Harkening and obedience," answered he. "Know, O king, that.? ? ? ? ? O morn, our loves that sunder'st, a sweet and easeful life Thou dost for me prohibit, with thy regard austere..Unlucky Merchant, The, i 73..Man and his Fair Wife, The Foul-favoured, ii. 61..? ? ? ? ? k. The Vizier's Son and the Bathkeeper's Wife dccccclxxxviii.? ? ? ? ? For those whom we cherish are parted and gone; They have left us in torment to pine for dismay..The Twenty-First Night of the Month..When the night darkened on her, she called him to mind and her heart clave to him and sleep visited her not; and on this wise she abode days and nights, till she sickened and abstained from food. So her lord went in to her and said to her, "O Sitt el Milah, how findest thou thyself?" "O my lord," answered she, "I am dead without recourse and I beseech thee to bring me my shroud, so I may look on it before my death." Therewithal he went out from her, sore concerned for her, and betook himself to a friend of his, a draper, who had been present on the day when the damsel was cried [for sale]. Quoth his friend to him, "Why do I see thee troubled?" And he answered, "Sitt el Milah is at the point of death and these three days she hath neither eaten nor drunken. I questioned her to-day of her case and she said, 'O my lord, buy me a shroud, so I may look on it before my death.'" Quoth the draper, "Methinks nought ails her but that she is enamoured of the young Damascene and I counsel thee to mention his name to her and avouch to her that he hath foregathered with thee on her account and is desirous of coming to thy house, so he may hear somewhat of her singing. If she say, 'I reckon not of him, for there is that to do with me which distracteth me from the Damascene and from other than he,' know that she saith sooth concerning her sickness; but, if she say to thee other than this, acquaint me

therewith." The Fifth Day. 81. The Foolish Schoolmaster dclxvi. Behold, I am clad in a robe of leaves green, ii. 242..? ? ? ? c. The Jewish Physician's Story cxxix. Then he gave the cup to the Khalif, saying, "Drink [and may] health and soundness [attend it]! It doth away disease and bringeth healing and setteth the runnels of health abroad." When El Melik ez Zahir heard Muineddin's story, he marvelled thereat. Then rose another officer and said, 'O lord, bear what befell me in bygone days..? ? ? ? I wept, but those who spied to part us had no ruth On me nor on the fires that in my vitals flare..? ? ? ? Endowed with amorous grace past any else am I; Graceful of shape and lithe and pleasing to the eye.. Meanwhile, the news spread abroad that Bihzad, son of the king, was lost, whereupon his father sent letters in quest of him [to all the kings and amongst others to him with whom he was imprisoned]. When the letter reached the latter, he praised God the Most High for that he had not anydele hastened in Bihzad's affair and letting bring him before himself, said to him, 'Art thou minded to destroy thyself?' Quoth Bihzad, '[I did this] for fear of reproach;' and the king said, 'An thou fear reproach, thou shouldst not practise haste [in that thou dost]; knowest thou not that the fruit of haste is repentance? If we had hastened, we also, like unto thee, we had repented.' There was once, in the city of Baghdad, a man, [by name El Merouzi,] (30) who was a sharper and plagued (31) the folk with his knavish tricks, and he was renowned in all quarters [for roguery]. [He went out one day], carrying a load of sheep's dung, and took an oath that he would not return to his lodging till he had sold it at the price of raisins. Now there was in another city a second sharper, [by name Er Razi,] (32) one of its people, who [went out the same day], bearing a load of goat's dung, which he had sworn that he would not sell but at the price of dried figs.. When it was the third day, the third vizier came in to the king and said to him, "O king, delay not the affair of this youth, for that his deed hath caused us fall into the mouths of the folk, and it behoveth that thou slay him presently, so the talk may be estopped from us and it be not said, 'The king saw on his bed a man with his wife and spared him.'*" The king was chagrined by this speech and bade bring the youth. So they brought him in shackles, and indeed the king's anger was roused against him by the speech of the vizier and he was troubled; so he said to him, "O base of origin, thou hast dishonoured us and marred our repute, and needs must I do away thy life from the world." Quoth the youth, "O king, make use of patience in all thine affairs, so wilt thou attain thy desire, for that God the Most High hath appointed the issue of patience [to be] in abounding good, and indeed by patience Abou Sabir ascended from the pit and sat down upon the throne." "Who was Abou Sabir," asked the king, "and what is his story?" And the youth answered, saying, "O king, So he left her and slept his night and on the morrow he repaired to the shop of his friend the druggist and saluted him. The other welcomed him and questioned him of his case; whereupon he told him how he had fared, till he came to the mention of the woman's husband, when he said, "Then came the cuckold her husband and she clapped me into the chest and shut the lid on me, whilst her addlepatet pimp of a husband went round about the house, top and bottom; and when he had gone his way, we returned to what we were about.' With this, the druggist was certified that the house was his house and the wife his wife, and he said, 'And what wilt thou do to-day?' Quoth the singer, 'I shall return to her and weave for her and full her yarn, (198) and I came but to thank thee for thy dealing with me.'? ? ? ? The priests from all the convent came flocking onto it: With cries of joy and welcome their voices they did rear..? ? ? ? Kohl (159) in its native country, too, is but a kind of stone; Cast out and thrown upon the ways, it lies unvalued quite;. After this came the horseman, who had taken Abou Sabir's wife, and complained of her to the king that she would not give him possession of herself, avouching that she was his wife. The king bade bring her before him, that he might hear her speech and pronounce judgment upon her. So the horseman came with her before him, and when the king saw her, he knew her and taking her from her ravisher, bade put the latter to death. Then he became aware of the troops, that they murmured against him and spoke of him as a tyrant; so he turned to his officers and viziers and said to them, 'As for me, by God the Great, I am not the king's brother! Nay, I am but one whom the king imprisoned upon a word he heard from me and used every day to taunt me therewith. Ye think that I am the king's brother; but I am Abou Sabir and God hath given me the kingship in virtue of my patience. As for the king who sought protection of me and I despoiled him, it was he who first wronged me, for that he despoiled me aforetime and drove me forth of my native land and banished me, without due [cause]; wherefore I requited him with that which he had done to me, in the way of lawful vengeance. As for the thieves who proffered repentance, there was no repentance for them with me, for that they began upon me with foul [dealing] and waylaid me by the road and despoiled me and took my good and my sons. Now these two boys, that I took of them and whom ye deemed slaves, are my very sons; so I avenged myself on the thieves of that which they did with me aforetime and requited them with equity. As for the horseman whom I slew, the woman I took from him was my wife and he took her by force, but God the Most High hath restored her [to me]; so this was my right, and my deed that I have done was just, albeit ye, [judging] by the outward of the matter, deemed that I had done this by way of tyranny.' When the folk heard this, they marvelled and fell prostrate before him; and they redoubled in esteem for him and exceeding affection and excused themselves to him, marvelling at that which God had done with him and how He had given him the kingship by reason of his longsuffering and his patience and how he had raised himself by his patience from the bottom of the pit to the throne of the kingdom, what while God cast down the [late] king from the throne into the pit. (109) Then Abou Sabir foregathered with his wife and said to her, 'How deemest thou of the fruit of patience and its sweetness and the fruit of haste and its bitterness? Verily, all that a man doth of good and evil, he shall assuredly abide.' On like wise, O king," continued the young treasurer, "it behoveth thee to practise patience, whenas it is possible to thee, for that patience is of the fashion of the noble, and it is the chiefest of their reliance, especially for kings." Calcutta (1814-18) Text.. They tell that El Hejjaj (70) once commanded the Master of Police [of Bassora] to go round about [the city] by night, and whomsoever he found [abroad] after nightfall, that he should strike off his head. So he went round one night of the nights and came upon three youths staggering from side to side, and on them signs of

[intoxication with] wine. So the officers laid hold of them and the captain of the watch said to them, "Who are ye that ye transgress the commandment of the [lieutenant of the] Commander of the Faithful and come abroad at this hour?" Quoth one of the youths, "I am the son of him to whom [all] necks (71) abase themselves, alike the nose-pierced (72) of them and the [bone-]breaker; (73) they come to him in their own despite, abject and submissive, and he taketh of their wealth (74) and of their blood." .? ? ? ? ? Peace upon thee! Ah, how bitter were the severance from thee! Be not this thy troth-pledge's ending nor the last of our delight!.? ? ? ? ? a. Story of the Physician Douban iv.162. Aboukir the Dyer and Abousir the Barber dccccxxx.8. Ghanim ben Eyoub the Slave of Love xxxix.? ? ? ? ? The billows of thy love o'erwhelm me passing sore; I sink and all in vain for succour I implore..73. The Woman's Trick against her Husband dclviii.Presently, her husband entered and saw the girdle and knew it. Now he was ware of the king's love for women; so he said to his wife, 'What is this that I see with thee?' Quoth she, 'I will tell thee the truth,' and recounted to him the story; but he believed her not and doubt entered into his heart. As for the king, he passed that night in chagrin and concern, and when it morrowed, he summoned the chamberlain and investing him with the governance of one of his provinces, bade him betake himself thither, purposing, after he should have departed and come to his destination, to foregather with his wife. The chamberlain perceived [his intent] and knew his design; so he answered, saying, 'Hearkening and obedience. I will go and set my affairs in order and give such charges as may be necessary for the welfare of my estate; then will I go about the king's occasion.' And the king said, 'Do this and hasten.'? ? ? ? ? If they could hearken to Azzeh's speech, as I, I hearken to it, They straight would humble themselves to her and prone before her fall..152. Ardeshir and Heyat en Nufous dccxu.? ? ? ? ? Wherefore, O stranger, dare thou not approach me with desire, Lest ruin quick and pitiless thy hardihood requite..? ? ? ? ? ? ? ? ? ? ee. Story of the Barber's Fifth Brother clx.So she took the hundred dinars and the piece of silk and returned to her dwelling, rejoicing, and went in to Aboulhusn and told him what had befallen, whereupon he arose and rejoiced and girt his middle and danced and took the hundred dinars and the piece of silk and laid them up. Then he laid out Nuzhet el Fuad and did with her even as she had done with him; after which he rent his clothes and plucked out his beard and disordered his turban [and went forth] and gave not over running till he came in to the Khalif, who was sitting in the hall of audience, and he in this plight, beating upon his breast. Quoth the Khalif to him, "What aileth thee, O Aboulhusn!" And he wept and said, "Would thy boon-companion had never been and would his hour had never come!" "Tell me [thy case,]" said the Khalif; and Aboulhusn said, "O my lord, may thy head outlive Nuzhet el Fuad!" Quoth the Khalif, "There is no god but God!" And he smote hand upon hand. Then he comforted Aboulhusn and said to him, "Grieve not, for we will give thee a concubine other than she." And he bade the treasurer give him a hundred dinars and a piece of silk. So the treasurer gave him what the Khalif bade him, and the latter said to him, "Go, lay her out and carry her forth and make her a handsome funeral." So Aboulhusn took that which he had given him and returning to his house, rejoicing, went in to Nuzhet el Fuad and said to her, "Arise, for the wish is accomplished unto us." So she arose and he laid before her the hundred dinars and the piece of silk, whereat she rejoiced, and they added the gold to the gold and the silk to the silk and sat talking and laughing at one another..When the druggist heard the singer's words, he was certified of the case and knew that the calamity, all of it, was in his own house and that the wife was his wife; and he saw the shirt, whereupon he redoubled in certainty and said to the singer, 'Art thou now going to her?' 'Yes, O my brother,' answered he and taking leave of him, went away; whereupon the druggist started up, as he were a madman, and ungarnished his shop. (199) Whilst he was thus engaged, the singer won to the house, and presently up came the druggist and knocked at the door. The singer would have wrapped himself up in the rug, but she forbade him and said to him, 'Get thee down to the bottom of the house and enter the oven (200) and shut the lid upon thyself.' So he did as she bade him and she went down to her husband and opened the door to him, whereupon he entered and went round about the house, but found no one and overlooked the oven. So he stood meditating and swore that he would not go forth of the house till the morrow..So we abode there, daily expecting death, and whoso of us had with him a day's victual ate it in five days, and after this he died; and whoso had with him a month's victual ate it in five months and died also. As for me, I had with me great plenty of victual; so I buried it in a certain place and brought it out, [little by little,] and fed on it; and we ceased not to be thus, burying one the other, till all died but myself and I abode alone, having buried the last of my companions, and but little victual remained to me. So I said in myself, 'Who will bury me in this place?' And I dug me a grave and abode in expectation of death, for that I was in a state of exhaustion. Then, of the excess of my repentance, I blamed and reproached myself for my much [love of] travel and said, 'How long wilt thou thus imperil thyself?' And I abode as I were a madman, unable to rest; but, as I was thus melancholy and distracted, God the Most High inspired me with an idea, and it was that I looked at the river aforesaid, as it entered in at the mouth of the cavern in the skirt of the mountain, and said in myself, 'Needs must this water have issue in some place.' Then she cast the lute from her hand and wept till she made the Lady Zubeideh weep, and she said to her, "O Sitt el Milah, methinks he whom thou lovest is not in this world, for that the Commander of the Faithful hath sought him in every place, but hath not found him." Whereupon the damsel arose and kissing the Lady Zubeideh's hands, said to her, "O my lady, if thou wouldst have him found, I have a request to make to thee, wherein thou mayst accomplish my occasion with the Commander of the Faithful." Quoth the princess, "And what is it?" "It is," answered Sitt el Milah, "that thou get me leave to go forth by myself and go round about in quest of him three days, for the adage saith, 'She who mourneth for herself is not the like of her who is hired to mourn.' (29) If I find him, I will bring him before the Commander of the Faithful, so he may do with us what he will; and if I find him not, I shall be cut off from hope of him and that which is with me will be assuaged." Quoth the Lady Zubeideh, "I will not get thee leave from him but for a whole month; so be of good heart and cheerful eye." Whereupon Sitt el Milah was glad and rising, kissed the earth before her once more and went away to her own

place, rejoicing..Then the rest of the women of the palace came all to him and lifted him into a sitting posture, when he found himself upon a couch, stuffed all with floss-silk and raised a cubit's height from the ground. (19) So they seated him upon it and propped him up with a pillow, and he looked at the apartment and its greatness and saw those eunuchs and slave-girls in attendance upon him and at his head, whereat he laughed at himself and said, "By Allah, it is not as I were on wake, and [yet] I am not asleep!" Then he arose and sat up, whilst the damsels laughed at him and hid [their laughter] from him; and he was confounded in his wit and bit upon his finger. The bite hurt him and he cried "Oh!" and was vexed; and the Khalif watched him, whence he saw him not, and laughed..? ? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother clvii.? ? ? ? ? Whose streams beneath the myrtle's shade and cassia's welled amain And birds made carol jubilant from every blossomed spray..Presently Aboulhusn turned to a damsel and called to her; whereupon she came to him and he said to her, "By the protection of God, O damsel, am I Commander of the Faithful?" "Yes, indeed," answered she; "by the protection of God thou in this time art Commander of the Faithful." Quoth he, "By Allah, thou liest, O thousandfold strumpet!" Then he turned to the chief eunuch and called to him, whereupon he came to him and kissing the earth before him, said, "Yes, O Commander of the Faithful." "Who is Commander of the Faithful?" asked Aboulhusn. "Thou," replied the eunuch and Aboulhusn said, "Thou liest, thousandfold catamite that thou art!" Then he turned to another eunuch and said to him, "O my chief, (20) by the protection of God, am I Commander of the Faithful?" "Ay, by Allah, O my lord!" answered he. "Thou in this time art Commander of the Faithful and Vicar of the Lord of the Worlds." Aboulhusn laughed at himself and misdoubted of his reason and was perplexed at what he saw and said, "In one night I am become Khalif! Yesterday I was Aboulhusn the Wag, and to-day I am Commander of the Faithful." Then the chief eunuch came up to him and said, "O Commander of the Faithful, (the name of God encompass thee!) thou art indeed Commander of the Faithful and Vicar of the Lord of the Worlds!" And the slave-girls and eunuchs came round about him, till he arose and abode wondering at his case..The Seventh Day..? ? ? ? ? His eyelids' sorcery from mine eyes hath banished sleep; since he From me departed, nought see I except a drowsy fair. (137).God judge betwixt me and her lord! Away, i. 48..11. The Hermits cxlviii.? ? ? ? ? And when I long to look upon thy face, My life is perished with desire straightway..Merchant, The Unlucky, i. 73..? ? ? ? ? j. The Unjust King and the Tither dcccxcix.His father rejoiced in him with the utmost joy and his heart was solaced and he was glad; and he made banquets to the folk and clad the poor and the widows. He named the boy Sidi (3) Nouredin Ali and reared him in fondness and delight among the slaves and servants. When he came to seven years of age, his father put him to school, where he learned the sublime Koran and the arts of writing and reckoning: and when he reached his tenth year, he learned horsemanship and archery and to occupy himself with arts and sciences of all kinds, part and parts. (4) He grew up pleasant and subtle and goodly and lovesome, ravishing all who beheld him, and inclined to companying with brethren and comrades and mixing with merchants and travellers. From these latter he heard tell of that which they had seen of the marvels of the cities in their travels and heard them say, "He who leaveth not his native land diverteth not himself [with the sight of the marvels of the world,] and especially of the city of Baghdad."..After he had slain him, he fell into repentance and mourning and chagrin waxed upon him, and none, who questioned him, would he acquaint with the cause thereof, nor, of his love for his wife, did he tell her of this, and whenas she asked him of [the cause of] his grief, he answered her not. When the viziers knew of Abou Temam's death, they rejoiced with an exceeding joy and knew that the king's grief arose from regret for him. As for Ilan Shah, he used, after this, to betake himself by night to the sleeping-chamber of the two boys and spy upon them, so he might hear what they said concerning his wife. As he stood one night privily at the door of their chamber, he saw them spread out the gold before them and play with it and heard one of them say, 'Out on us! What doth this gold profit us? For that we cannot buy aught therewith neither spend it upon ourselves. Nay, but we have sinned against Abou Temam and done him to death unjustly.' And the other answered, 'Had we known that the king would presently kill him, we had not done what we did.'..THE TENTH OFFICER'S STORY..Mariyeh, El Abbas and, iii. 53..116. The Two Kings and the Vizier's Daughters M.? ? ? ? ? How presents in great store thou didst refuse and eke The givers, great and small, with flouting didst requite..? ? ? ? ? When I recall the season of love-delight with them, The sweet of sleep forsakes me, my body wastes amain..Affairs, Of Looking to the Issues of, i. 80..When it was the fourth night, there came the boy whom they were minded to circumcise, adorned with jewels such as never saw eye nor heard ear of, and amongst the rest a crown of gold, set with pearls and jewels, the worth whereof was an hundred thousand dinars. He sat down upon the throne and Tuhfeh sang to him, till the surgeon came and they circumcised him, in the presence of all the kings, who showered on him great store of jewels and jacinths and gold. Queen Kemeriyeh bade the servants gather up all this and lay it in Tuhfeh's closet, and it was [as much in value as] all that had fallen to her, from the first of the festival to the last thereof. Moreover, the Sheikh Iblis (whom God curse!) bestowed upon Tuhfeh the crown worn by the boy and gave the latter another, whereat her reason fled. Then the Jinn departed, in order of rank, whilst Iblis took leave of them, band by band..59. El Mutelemmis and his Wife Umeimeh dcxlviii.The damsel rejoiced, when the old man returned to her with the lute, and taking it from him, tuned its strings and sang the following verses:..? ? ? ? ? a. The First Calender's Story xxxvii.84. The Devout Woman and the two Wicked Elders cccxciv.One of the good-for-noughts found himself one day without aught and the world was straitened upon him and his patience failed; so he lay down to sleep and gave not over sleeping till the sun burnt him and the foam came out upon his mouth, whereupon he arose, and he was penniless and had not so much as one dirhem. Presently, he came to the shop of a cook, who had set up therein his pans (9) [over the fire] and wiped his scales and washed his saucers and swept his shop and sprinkled it; and indeed his oils (10) were clear (11) and his spices fragrant and he himself stood behind his cooking-pots [waiting for custom]. So the lackpenny went up to him and saluting him, said to him, 'Weigh me half a dirhem's worth of meat and a

quarter of a dirhem's worth of kouskoussou (12) and the like of bread.' So the cook weighed out to him [that which he sought] and the lackpenny entered the shop, whereupon the cook set the food before him and he ate till he had gobbled up the whole and licked the saucers and abode perplexed, knowing not how he should do with the cook concerning the price of that which he had eaten and turning his eyes about upon everything in the shop..They abode thus awhile and presently she said, "Up to now we have not become drunken; let me pour out." So she took the cup and gave him to drink and plied him with liquor, till he became drunken, when she took him and carried him into a closet. Then she came out, with his head in her hand, what while I stood silent, fixing not mine eyes on hers neither questioning her of this; and she said to me, "What is this?" "I know not," answered I; and she said, "Take it and cast it into the river." I obeyed her commandment and she arose and stripping herself of her clothes, took a knife and cut the dead man's body in pieces, which she laid in three baskets, and said to me, "Throw them into the river." q. The Lady and her five Suitors dxci. When the evening came, the king bade fetch the vizier; so he presented himself before him and the king bade him tell the [promised] story. So he said, "Harkening and obedience. Know, O king (but God alone knoweth His secret purpose and is versed in all that is past and was foredone among bygone peoples), that. d. Prince Bihzad ccccliii. 73. Mohammed el Amin and Jafer ben el Hadi dclvii. The zephyr's sweetness on the coppice blew, And as with falling fire 'twas clad anew;. Envy and Malice, Of, i. 125. Yea, nevermore I ceased from that wherewith I stricken was; My night with wakefulness was filled, my heart with dreariment. On the dear nights of union, in you was our joy, But afflicted were we since ye bade us adieu.. So she gave him all that she possessed and he sold it and paid the rest of her price; after which there remained to him a hundred dirhems. These he spent and lay that night with the damsel in all delight of life, and his soul was like to fly for joy; but when he arose in the morning, he sat weeping and the damsel said to him, 'What aileth thee to weep?' And he said, 'I know not if my father be dead, and he hath none other heir but myself; and how shall I win to him, seeing I have not a dirhem?' Quoth she, 'I have a bracelet; do thou sell it and buy small pearls with the price. Then bray them and fashion them into great pearls, and thereon thou shalt gain much money, wherewith we may make our way to thy country.' So he took the bracelet and repairing to a goldsmith, said to him, 'Break up this bracelet and sell it.' But he said, 'The king seeketh a good (183) bracelet; I will go to him and bring thee the price thereof.' So he carried the bracelet to the Sultan and it pleased him greatly, by reason of the goodliness of its workmanship. Then he called an old woman, who was in his palace, and said to her, 'Needs must I have the mistress of this bracelet, though but for a single night, or I shall die.' And the old woman answered, 'I will bring her to thee.' m. The Dethroned King whose Kingdom and Good were Restored to Him dcccci. He who Mohammed sent, as prophet to mankind, i. 50.. Meanwhile, his father and mother had gone round about all the islands of the sea in quest of him and his brother, hoping that the sea might have cast them up, but found no trace of them; so they despaired of finding them and took up their abode in one of the islands. One day, the merchant, being in the market, saw a broker, and in his hand a boy he was calling for sale, and said in himself, 'I will buy yonder boy, so I may console myself with him for my sons.' So he bought him and carried him to his house; and when his wife saw him, she cried out and said, 'By Allah, this is my son!' So his father and mother rejoiced in him with an exceeding joy and questioned him of his brother; but he answered, 'The sea parted us and I knew not what became of him.' Therewith his father and mother consoled themselves with him and on this wise a number of years passed.

[Defeat Your Enemies with Success 85 X 11 Large Paperback Journal Notebook](#)

[Journal Notebook for Dog Lovers Bulldog Puppy in Flowers 2 Blank Journal to Write In Unlined for Journaling Writing Planning and Doodling for Women Men Kids 160 Pages Easy to Carry Size](#)

[Journal Notebook for Dog Lovers Cockapoo in Flowers 1 Blank Journal to Write In Unlined for Journaling Writing Planning and Doodling for Women Men Kids 160 Pages Easy to Carry Size](#)

[Journal Notebook for Dog Lovers Black and Tan Dachshund in Flowers 5 Blank Journal to Write In Unlined for Journaling Writing Planning and Doodling for Women Men Kids 160 Pages Easy to Carry Size](#)

[Journal Notebook for Dog Lovers Corgi in Flowers 5 Blank Journal to Write In Unlined for Journaling Writing Planning and Doodling for Women Men Kids 160 Pages Easy to Carry Size](#)

[Dont Forget to Be Awesome 85 X 11 Large Paperback Journal Notebook](#)

[Live the Life You Love 85 X 11 Large Paperback Journal Notebook](#)

[Journal Notebook for Dog Lovers Bulldog Puppy in Flowers 4 Blank Journal to Write In Unlined for Journaling Writing Planning and Doodling for Women Men Kids 160 Pages Easy to Carry Size](#)

[Shoot Fire! Nay Nay! No!](#)

[Portrait of a Wolf Journal 150 Page Lined Notebook Diary](#)

[2017 2018 2019 Weekly Planner Calendar - 70 Week - Fire Spark Art Orange and Red Spark Pattern](#)

[Journal Notebook for Dog Lovers Cockapoo in Flowers 2 Blank Journal to Write In Unlined for Journaling Writing Planning and Doodling for Women Men Kids 160 Pages Easy to Carry Size](#)

[2017 2018 2019 Weekly Planner Calendar - 70 Week - Stripe Polka Dot Art Stripe Pattern Green Dark Green](#)

[I Want to Be a Duck](#)

[Love Your Kids Journal](#)

[Siberian Husky Coloring Book Stress-Relief Coloring Book for Grown-Ups \(Animal Coloring Book\)](#)

[Pageant Journal](#)

[Shooting Script Journal](#)

[Overprotective and Other Stories](#)

[A Plain Account of Christian Perfection \(1777\) by John Wesley](#)

[I Love Your Fluffy Bits Notebook](#)

[Listen to Your Kids Notebook](#)

[TV Network Notebook](#)

[Blank Comic Books Notebooks Variety of Templates Blank Comic Strip Notebooks Draw Your Own Comics Comic Sketch Books Journal Large \(85 X 11\) Inches Gift for Christmas \(Volume 1\)](#)

[Whilst I Was in the Pit My Perfect Storm](#)

[Rehabilitation Notebook](#)

[Kangaroo Crossing Notebook](#)

[Coffee Then Cuddles Notebook](#)

[Time Management How to Build Habits of Most Successful People of World and Improve Your Productivity to 300%](#)

[The Naked Truth about Tithing and Giving to the Church](#)

[Screenwriting Journal](#)

[LEslave Amoureuse](#)

[I Have a Crush on You Notebook](#)

[The Other Side Notebook](#)

[Magical Time Sketchbook Cute Unicorn Kawaii Sketchbook for Girls 110 Pages of 85x11 Blank Paper for Drawing for Kids Practice](#)

[My Favourite Spot Journal](#)

[Shit What Is It? Pocket Size 5x8 Personal Internet Address Password Log Book](#)

[Design and Color Your Own Fidget Spinner An Alternative to Fidget Spinners in the Classroom](#)

[Powerful Women Notebook](#)

[The Cleveland Zone Plan Report to the City Plan Commission Outlining Tentative Zone Plan for Cleveland](#)

[Love 150 Pages Lined Journal Notebook](#)

[Proscenium Vitae Humanae Sive Emblematum Secularium Iucundissima Et Artificiosissima Varietate Vitae Humanae Et Seculi Huius Depravati](#)

[Mores AC Studia Perversissima Adumbrantium Et Latinis Versibus Explicatorum Decades Septem Multis Figuris Adaucta](#)

[Cuanto Sabes de Equitacion](#)

[By-Laws With a List of Officers](#)

[An Account of the Receipts and Expenditures of the Town of Milford N H For the Year Ending February 28 1878](#)

[The Application of Photography to Micrometry With Special Reference to the Micrometry of Blood in Criminal Cases](#)

[The Frequent Dependence of Persistent and So-Called Congestive Headaches Upon Abnormal Conditions of the Nasal Passages](#)

[Moral Discipline](#)

[Cotton Warehouse Construction](#)

[List of the Mollusca in the Collection of the British Museum Vol 1 Volutidae](#)

[Regulations 50 Relating to the Capital Stock Tax Under the Revenue Act of 1918](#)

[Smoking Meat Pork Project Complete Smoker Cookbook for Real Pork Lovers the Ultimate How-To Guide for Smoking Pork](#)

[How to Combat Anxiety A Handbook for Law Enforcement Officer](#)

[Angela Personalized Address Book Large Print 8 1 2 X 11](#)

[From Thorns Collected Poems Vol 2](#)

[The Story of Queen Anelida and the False Arcite](#)

[Sauls Select Seeds 1928](#)

[Love Insurance](#)

[Thank You Little Jesus](#)

[Cuanto Sabes de Futbol 7](#)

[Catalogue de la Bibliotheque de Feu REV M Joseph Auclair Cure de Quebec](#)

[Tchaikovsky Para a Flauta Doce Contralto 10 Peias Ficules Para a Flauta Doce Contralto Livro Para Principiantes](#)

[Report of a Geological Survey and Examination Upon the Lands Owned by the Dickeson Marble and Zinc Mining and Manufacturing Company of Tennessee May 10th 1856](#)

[Chemin de Fer Atmospherique de Saint-Germain Notice Descriptive Des Travaux DArt Et Calculs Relatifs A LApplication Du Principe Atmospherique](#)

[Tchaikovsky Fir Blockflite 10 Leichte Sticke Fir Blockflite Anfinger Buch](#)

[An Iris Lovers Catalog With Iris Map for 1928](#)

[Les Navigations Terre-Neuviennes de Jean Et Sebastien Cabot Lettre Au Reverend Leonard Woods Leu En Communication a la Seance Trimestrielle Des Cinq Academies de LInstitut de France Le 6 Octobre 1869](#)

[Buffalo Lithia Springs Mecklenburg County Virginia Health Primer Gouty or Uric-Acid Diathesis Inflammations of the Bladder and Kidneys Brights Disease Disorders of the Stomach and Nervous System Affections Peculiar to Women Malarial Poisoning](#)

[Proceedings of the Fourteenth Annual Meeting of the Alabama Pharmaceutical Association Held at Montgomery May 14th and 15th 1895](#)

[Cuanto Sabes de Futbol Americano](#)

[The General Subject of Quarantine With Particular Reference to Cholera and Yellow Fever](#)

[Cuanto Sabes de Frontenis](#)

[A Conversation about God Religion Two Friends - Two Different Views](#)

[Time of Flowering and Seed Ripening in Southern Pines](#)

[Monthly Report for October 1923](#)

[Catalogue Louisville College of Dentistry Incorporated Dental Department of the Central University of Kentucky 1912-1913](#)

[Buch Z Der Aristotelischen Metaphysik Das](#)

[Alsace-Lorraine French Land](#)

[Secado de Las Mazorcas de Maiz Por Ventilacion Mecanica](#)

[Uma Licao Aos Maridos Comedia Em 1 Acto](#)

[The Control of Hog Cholera with a Discussion of the Results of Field Experiments](#)

[Service and Regulatory Announcements Vol 54 May 1926](#)

[Memoir on the Probable Constitution of Matter and Laws of Motion as Deducible From and Explanatory Of the Physical Phenomena of Nature](#)

[The Anglo-American Agreement on Cataloging Rules and Its Bearin on International Cooperation in Cataloging of Books](#)

[Protozoa and Carcinoma](#)

[Cuanto Sabes de Futbol Gaelico](#)

[Eva the Adventurer Eva Die Abenteuerin Bilingual Book English + Deutsch \(German\)](#)

[Surfs Up Notebook](#)

[On the Use of the Plaster-Of-Paris Bandage in the Treatment of Fracture Especially Fracture of the Femur](#)

[General Orders November 3 1862](#)

[Im the Middle Child Im the Reason We Have Rules Funny Journal Blank Lined Journal Notebook 6 X 9 \(Journals to Write In\)](#)

[Some Remarks on Oxaluria and Its Relations to Certain Forms of Nervous Disease](#)

[Comment Faire Baisser La Fievre Sans Medicaments Decouvrez Des Moyens Naturels Simples Et Faciles Pour Faire Baisser Rapidement Une Fievre](#)

[Journal Notebook for Dog Lovers Basset Hound in Flowers 5 Blank Journal to Write In Unlined for Journaling Writing Planning and Doodling for Women Men Kids 160 Pages Easy to Carry Size](#)

[Beverly of Graust Ark](#)

[Una Vita Apparentemente Perfetta](#)

[The \(Un\)Known! Is Eternity a Myth?](#)

[Journal Notebook for Dog Lovers Yorkshire Terrier in Flowers 1 Blank Journal to Write In Unlined for Journaling Writing Planning and Doodling for Women Men Kids 160 Pages Easy to Carry Size](#)

[Daily Schedule \(Day Planner\) Daily Schedule \(Day Planner\)](#)

[Journal Notebook Teardrops Pattern 7 Blank Journal to Write In Unlined for Journaling Writing Planning and Doodling for Women Men Kids 160 Pages Easy to Carry Size](#)
